/105 cont./

533 sounds not unpleasant, and has something both gentle and fascinatingly eerie about it at the same time, just as the wailing night-wind blowing down the chimney is described when the storyteller /106/ first gives thanks to God that he is lying warm and safe in his snug bed, but is again and again obliged to listen to the weird lament and finally sees in a dream the ghost of a
122 friend who lies dying. We sat crowded against one another in the
[354] small room; a gourd filled with fat, in which a wick was burning, lay upon the floor; I was glad when the gourd also started to burn and we were able to step outside where the stars glistened and we shook ourselves -- the shuddering was over.

562 The women held out until 19 June; then they came; Reginaldo fetched them; a dozen in number, they walked one behind the other across the campo, the father of the tribe in the lead.

[609] On this afternoon, however, not one of them would let herself be looked at closely; the procession entered the big house and disappeared. Reginaldo came to ask us for an opera glass that he wanted to show to the women. Toward evening they appeared again and left single file as before. During the night they slept in the forest, a brief half an hour away.

292 On 20 June they appeared again; Reginaldo looked superb
[301] at their head; he wore his gray felt hat, his blue captain's uniform and white trousers, walked barefoot, and had a blue-white
123 feather stuck crosswise in each ear lobe. He was very agreeable
[126] that Wilhelm should sketch him in all his glory. Moreover, he assumed, and we daily encouraged him in this, that we were conducting all inquiries concerning the Bakaïrí only in order to report them again to the Emperor of Brazil -- at least the man understood that and for this purpose he was glad to oblige.

[291] He also accompanied us to the women; they were barefoot, of course, but otherwise wore the complete costume of the female rural inhabitant; the majority were of a mature age; I liked best one big, strong girl whom Homer would have called βοῶπις. -- The captain's wife, christened Ines, was quiet and pious and looked as though she had had many a care. We tried to

/157 cont./

241 the process of being charred. The pillar of smoke that had drawn our attention for several days is explained: the forest was
122 being cleared in order to lay out a planting. Eagerly scouting, we climb up, and again we are wandering along the forest path.

[262] /158/ "Beijú," somebody cries in a suppressed voice and triumphantly points to a few crumbs, which give us the prospect of new provisions; "they have beijús," each one murmurs to the man behind him.

[411] 824 [413] There -- a feather-decorated arrow leans against a tree -- the tube of ubí, the wood from which the Imperador /emperor/ of the legend created the Bakaïrí. We become more serious, and even the Negroes, who, when they are afraid, like to try to give themselves courage by chattering march on silently. Now and then small fires, alive or burned out. We have already been
[139] walking three-quarters of an hour. But see there, a new clearing -- a charming grove of nut-bearing bacayuva palms -- a few kernels of maize on the ground, again a bit of forest and: "Casas -- houses," the first man cries.

361 342 Three houses of the form of a beehive become visible; in the first hut, which blocks our path, the low door stands open; in the dark we make out a few heads. A completely naked
● 609 [291] Indian steps out, young, well built, closes the door, and comes toward us, in his hand a long arrow shaft without a point, which he holds horizontally in front of him.

I instruct Antonio to call out a greeting to him in Bakaïrí. "Kyulino," cries Antonio almost breathless, and -- hail to the antiguos -- the Indian answers in Bakaïrí. Eagerly he steps up to Antonio, leans against him, and both embrace as they walk on -- both talking at the same time, both trembling all over with fear and excitement.

[302] A joyful feeling of release overcame us all, and when Manoel, discovering that our dear savage wears a nicely shaved tonsure, now finally recovers his speech and cries out, "Oh, why that's a priest, the compadre is a parson," general laughter breaks out, and everybody talks at once.

/158 cont./

342 353 We were led into the smallest of the three huts; there we sat down on a long trunk lying on the floor. Two supporting beams, adorned with a diadem of parrot feathers and wound at the bottom with a belt of dry grass stalks, held up the straw roof. Many elegantly worked arrows were sticking in the wall.

179 361 These Bakaïrí had never seen human beings of another color. They said that there were a few more settlements downstream.

133 This was the last cachoeira, the one we passed here -- great news -- and the river -- naturally, we were eager to learn this -- runs north, it is called Tamitatoala; after 12 days' journey there comes another, larger one from the left, the Ronuro.

000 Thus all favorable circumstances seemed to converge and the hardships of the trip were amply outweighed.

162 We could not endure it much longer in the hut; outside /159/ others appeared, including two women -- one, whose youth and beauty were long gone, busily tripping about with

291 tousled hair. A triangular, straw-yellow leaf fastened to a string, which was slung around the hips and drawn through the perineum,

301 constituted her scanty clothing. Our friend who was doing the honors wore around his waist three strings, on which were alternately strung bits of stalks and black seeds, in each ear lobe two coquettish yellow feathers, and above the ankles a tight band of

302 bast. His hair had a dark reddish sheen; it was cut in Russian style around a bowl; the tonsure was as correct as in other well-known cases where the discoverers of a tribe were misled by it into believing that the heralds of Christianity must have been active

[142] here earlier. The type of physiognomy was without doubt in conformity with the Bakaïrí.

609 [142] [302] Soon a second principal figure appeared on the scene: a medium-sized Indian with a fine hooked nose and heavily painted red, who was coming from hunting; he drew near uneasily in a roundabout way, talking partly to himself and partly, parrying, to us; we called him the professor because of his incredibly dignified manner of examining every object most minutely, like a person who knows a thing thoroughly, but cannot quite understand why this or that does not fit.

/159 cont./

262 574 It contributed no little to the enhancement of the holiday mood that plenty of beijús, as well as puvas /see the glossary, p. 172/, brick-like pieces of dried mandioca pulp, and, above all, mingaus /see the glossary, p. 171/ were served. [292] Everyone was separately offered in large bowls three kinds: a whitish, thin, scarcely refreshing beaten paste of starch flour, another, yellow one, tasting of squash, and a third one, warm and pleasantly sweet, toward which everyone crowded in order to grant the palate this half forgotten quality of sensation.

•609 Most delightful was the absolutely equal treatment that was given us and the soldiers. Chico, this African ape-man, even seemed to impress the little people particularly, and he, like all the others, leaning on his gun, accepted the homage with great dignity and drank in enormous draughts.

It cannot be said that the barbarians actually expressed great astonishment. In general they did not pay any attention to skin color and beard; true, they admired the clothing, the knives, the opera glass, but as children who are not experiencing this for the first time do with their presents at Christmas. A [152] demonstration shot filled them with terror; the women ran away, the men winced and, puzzled, joined in the laughter when they saw our gaiety. To avoid a repetition, however, they urgently begged "åla, åla -- it is enough." At the strange /160/ appearance of our dogs the professor was so frightened that he manifested the best intention of shooting them dead.

12 August.

437 439 The Bakaïrí paid us a return visit with wife and child. They were heavily laden with beijús. Soon an enthusiastic barter with the soldiers was in progress; the latter bartered for arrows or feathers and puvas in exchange for buttons and worn articles of clothing. The buttons, which could be strung on the belt-string, were highly prized. The guests, however, especially preferred [554] knives, plates, and spoons. The tribal sorceress ran about busily; in vain she speculated on a cooking pot, which she excitedly examined from all sides; but she won a spoon, a tin plate, and

/160 cont./

439 439 [554] carried each piece that she captured to a secret repository lying back off the road, immediately most hurriedly hastening forth for new deeds.

•609 At noon Wilhelm and I went to the aldea;[1] Antonio accompanied us, but, suspicious of his fellow tribesmen, he could not make up his mind to stay with them during the night and returned to the river in the evening.

122 We set up housekeeping in the festival hut, and, alone with the charming little people, we felt indescribably content. When toward evening the mosquitoes started to annoy us, we took a [137] walk to the roça.[2] Greedily we looked about for the "frutas de lobo," apple-round fruits which were present in numbers on gray-green shrubs, but unfortunately not ripe; the Bakaïrí boys are no different from ours. A magnificent estate; the horizon was bordered by a dark park, behind which the sun was setting in reddish orange. We met Pauhaga, as our apostle of peace is 291 called, and his relatives on the plaza between the three huts, 177 trying on clothes in great embarrassment. They urgently needed our help: not only did they put the trousers on in reverse and upside down over the legs, but they also tried to draw them up over their arms and wanted to stick their legs into a shirt. Putting on a coat alone was an impossible thing. They were unaware of the most obvious offenses against the elements of propriety. A safety pin was hugely admired, but most of all a pair of scissors with which 412 one could so conveniently cut one's nails. Their tool, the stone ax -- a ground stone is wedged into a wooden handle -- with which they fell trees and make posts, deserves our appreciation no less, from the standpoint of how much can be accomplished with the simplest means, even though in the unspoken accompanying thought that we ourselves /161/ might have to go back to this [411] stage there is a slight admixture of horror. They have no spears, [231] no bananas, no dogs, and tobacco is nowhere to be found. Bones, [276] teeth, shells must serve them as tools, along with the stone ax. [237] /Illustration appears here./

[1] [i.e. village -- Analyst]
[2] [i.e. Cultivated field -- Analyst]

[Text continues on P. 40]

/164 cont./

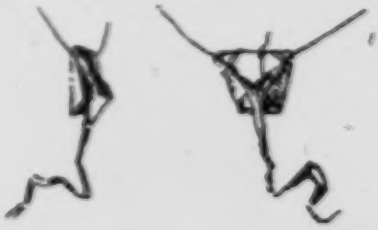
289 The triangular garment of the women, a folded piece of
291 bark bast, supposedly from the schischŝ tree, has a base of four centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

302 The nasal septum of the men is not pierced; the beard hair,
[304] /165/ if a natural tendency for it is present, as well as all the hair (among the women, too) with the exception of the head hair, the eyebrows, and eyelashes, is carefully removed.

224 Around 10:00 in the forenoon Clauss came with Antonio; a
[222] few men also arrived from hunting, among them the chief, an older gentleman with an anxiously serious official face and a
162 fat little belly. We count ten men, seven women, five boys, four girls.

291



Clothing of the Bakaïrí women.

372 Pauhaga showed us how they make fire. They take two long, thin sticks of the same dry wood; into one a notch is scraped; while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the notch. The dust that is rubbed loose glimmers.

126 We did some bartering; I measured a few men. They patiently allowed it to be done.

157 These "wild" Bakaïrí are alert, teachable, and certainly very good-natured. They do not steal, although we are carrying
[273] treasures with us. They have no intoxicating drink; they refuse
[276] tobacco. On the second day, together with their wives, they visit
609 us in our camp -- the "docile ones" on the Rio-novo, on the other hand, preferred to sleep with those in the bush as long as we were in the aldea. On the first evening a savage drinks a medicine that I

/165 cont./

609 mix for him -- whereas the boy of a Brazilian colonist, to whom I was called in Rosario, leaped out of bed and fled from me into the forest.

186 823 The old sibyl joined us this evening on the open plaza. She pointed to the west, "Bakaïrí!"; to the south, "Bakaïrí!", to the north and east likewise "Bakaïrí!" and finally, describing a circle in the air, she summed up with proud satisfaction, "Bakaïrí!" In translation "All this is subject to me, admit that I am fortunate."

132 14 Aug. 6:00 A.M.: dry. 11.7, wet. 10.6.
2:00 P.M.: dry. 34.9, wet. 20.0, clear, NE 1.
4:05 P.M.: I 740.8, II 730.0, dry. 34.0, hypsom. 98.825.
9:00 P.M.: dry. 18.0, wet. 17.0.

126 /166/ I was fortunately able to measure three women.
[124] [532] Antonio is very useless as an interpreter and causes more difficulties than the harmless people themselves. I also traded for a few maize-straw dolls, judging from the ease with which the transaction was made, there seemed to be no higher or in any sense a religious meaning attached to them.

592 We spent some time in Pauhaga's, or rather Chief Caváco's house, it differed in nothing essential from that of the professor; there were no straw dolls.

139 252 We found inhame (Dioscorea, yams), which we greeted with joy. -- The fish are grilled on just such racks as we came across on the Batovy; they are exposed to the fire until they are encased in a thick charcoal crust; capybara leg, which tasted like fat fish, and monkey steak were also charred on the outside in this fashion. The crisp charcoal gives the insipid-tasting meat, which is not salted, an -- faute de mieux -- improved flavor. The [263] Bakaïrí are also familiar with a very medicinal tasting salt made from tree ashes, which, however, they do not seem to use in the preparation of food.

609 431 252 The soldiers, who were paying their farewell visit, were given generous quantities of beijús, puvas, and polvilho /manioc flour; see the glossary, p.172 / as presents. The grated and pounded mandioca is pressed through mats; the pulp is put into

/175/

000 Off at 9:00. Soundlessly with Valentin in the lead; occasionally a bird is aroused in the bushes. Doves coo, otherwise deep silence. The last morning mists heavy on the water.

133 From the shore a blue serra /sierra; see the glossary, p. 172 /
361 visible in NW. At 10:00 we reached the harbor of Aldea IV. Here we were already expected. It is the only one that lies on the right shore, about three kilometers inland. -- A half-dozen
609 older people received us with their "am(b)á" and accompanied us along the way. They stopped often in order to make clear to us, with many gestures of satisfaction, that they were Bakaïrí and masters of the entire region. Mostly through meadow and
[361] campo along the edge of the forest. -- It was the largest village, seven huts, and in the middle an open plaza. Twenty-four men stood there in several groups, foremost a heavily blackened fellow who swung bow and arrows wildly, beat on them clatteringly, and shouted with a stentorian voice: "Bakaïrí, Kɣura Bakaïrí" (we, the Bakaïrí). And the chorus joined in: "Kɣura Bakaïrí --
[624] Kustenaú...Trumaí hu-hu,"...other tribal names, incomprehensible words, triumphant gestures; finally the herald, with a gesture of his hand, invited us to pass. Apparently they were trying to make as forceful an impression as possible on us.

302 Only the hair of a few individuals was dyed red; otherwise they blackened their faces, chests, and legs. No one was dis-
[301] tinguished by special finery; they wore their belt strings, arm and leg bands of cotton or buritĭ bast.

[142] The skin color seemed to me a little darker than among the other Bakaïrí, but I may have been misled by the black painting, which did not show any particular designs anywhere, but rather was manifested in a simple coating of the body. The spinal column was left free, and likewise the parts from which the color could rub off in sitting. Membrum virile parvum, praeputium longum.

142 The epidermis of several individuals was thickened ichthyosis-like and covered with hard, dry scales over the entire body. Many had curly hair.

/175 cont./

168 We counted 27 men, 18 women, and eight children, but
621 as some of the men, who stayed longer than we, reported, a
• 609 whole troop of women and children later came out of the woods.

342 I measured the largest house more carefully. It was 40 paces long, 24 paces wide. In the center line stood four supporting beams, 8-8.5 meters high (!) and 30 centimeters in diameter, the middle ones five paces apart, the outer ones each six paces
[531] from these; they had several bands painted with geometrical designs.

The distance of the two outer supporting beams from each other, /176/ 17 paces according to the above, also gave the length of the roof timbers. All around, 72 posts, up to 25 centimeters thick, one meter 72 high, served to support the elliptical roof basket. This was also the height of the two entrances, 77 centimeters wide, which lay opposite each other on the long sides and were made somewhat lower by the straw hanging down from the outside.

The roof basket, made up of large horizontal bamboo rings fastened by vertical poles bent against them, which converged at the top and projected to the outside through an opening, was built with great skill and regularity. The covering was made of straw-dry palm leaves. The leaf ribs lay horizontally; the free ends of the individual leaf spears hanging down from them, however, were all bent inward around the bare rib, so that solid mats were produced in the simplest manner. These overlapped like roof tiles.

364 We make the rounds through all the huts. The sense of order of the peaceful professor is lacking. They are full of refuse. In-
353 stead of the fine supply baskets, balls of the massa /dough/ one
[251] meter long, a half meter thick, and packed in leaves are found
[227] on simple racks. Little maize. Many fish nets made of tucum fiber: a wide-meshed bag hangs from a ring 80 centimeters long,
226 35 centimeters wide, which sits on a long pole. They probably get the fish out of the blocked-off lagoons with these nets from the top of their scaffold.

/51 cont./

226 Beyond the cachoeira we counted 13 so-called "currals" /corrals/, circles of boulders in shallower places in the river bed; the fish can enter through a gap in the circle and are then herded together by the Indians and shot. I was not a little surprised when, 823 151 farther downstream in quiet water, Antonio suddenly stated that a canoe had been here yesterday or the day before; all I noticed was a quantity of small white bubbles near the shore. The foam of the oar stroke is preserved in a path on calm water; not destroyed by waves, the air bubbles remain on the water and are gradually driven to the shore by the wind.

000 /52/ For two hours we rowed on vigorously, spoke but little and with a soft voice, and, cautiously on the lookout, proceeded into each new bend close to the inner edge. But all [137] signs had ceased. On either side lay tall, silent forest, the river glistened in the sunlight, nothing living stirred within a wide radius, and only a yellow butterfly fluttered past here and [133] there. Shortly before midday the stream bed opened into a rather wide inlet; one could not quite make out whether this was a lagoon or an island formation and the river divided into two types; we landed and I sent the two off to cross the bit of woods that separated us from the lagoon and to examine the course of the water beyond.

123 I sat on the beach waiting; Carlos was already coming 609 back, when suddenly I notice a canoe a gunshot downstream. [501] A single naked Indian is standing in it and swiftly making for the shore, there he steers the vessel behind the skeleton of a fallen tree and cautiously crouches down in the shelter of it. "Bakaïrí, Bakaïrí," I cried with all my might, "kúra Bakaïrí, áma Bakaïrí, úra Bakaïrí, we are Bakaïrí, you are a Bakaïrí, I am a Bakaïrí, the Bakaïrí are good" -- in short, I shout in joyful excitement whatever is inspired in me by the ghost of reminiscences from the greeting formulas of that particular tribe. And behold: "Bakaïrí, Bakaïrí, Bakaïrí" comes resounding back. Other words are added, which unfortunately I do not understand, but the high voice, rising in uncertainty, bears an unhappily anxious and mistrustful expression, and the arms swing wildly in the air behind

/52 cont./

123 609 the tree skeleton, as though the man were dancing there like a cannibal in a show booth. "Bakaïrí ...," I commence once more, when luckily Antonio comes bounding up with mighty leaps, and, half out of breath from excitement, he for his part now shouts a long explanation downriver, which again I do not understand, but which releases a grateful howl of exultation on the part of the entrenched hero and clarifies the situation as though by a stroke of magic.

[501] [29] [411] The canoe shot out of its hiding place and hastened at once, a fine, long, dry bark-canoe, toward our sad, crooked, wax-plastered, loam-smeared vessel laved with dirty water -- truly, I thought, we were the ones who were entering the sphere of a higher culture here; even though the noble boatman was dressed with only a belt-cord and carried with him nothing but the neatly worked, feather-trimmed arrows and the bow which lay on the floor of the canoe beside a calabash filled with honey, nevertheless in its trimness and cleanliness this total picture gliding toward us contrasted most advantageously with us ragged bearers of civilization beside the piece of wet-rot bark that was called our boat. Well, the newcomer clearly showed by his facial expression that for his part he nevertheless admired us.

123 152 He did not behave at all like the silent, gloomy Indian whose soul, as I might have expected on the basis of our school-wisdom, reflected the monotonous, oppressive environment of the tropical forest; rather, he laughed /53/ and chatted with his fellow tribesman Antonio as though he had [576] grown up in a fortunate country of the temperate zone. In a few minutes we were good friends; at my urging he even told us his name, which, of course, according to the custom of his country, he could not do without modest hemming and 551 622 hawing. His name was Tumayaua and he was the chief of a village of the Bakaïrí a few hours away.

123 609 Thus actually of the Bakaïrí! The hope of the past weeks was fulfilled, we entered our research area among a good-natured little people well known to us, and our debut

/53 cont./

123 was assured. Tumayaua, as I now learned from Antonio, had
[609] been no little disconcerted by my call; he had answered that he
was a Bakaïrí, but that we were not Bakaïrí. Obligingly, the
good man offered us his canoe, he himself climbed into ours,
and took charge of guiding us. But we chatted no less busily
101 than we rowed. The Bakaïrí of the Batovy were Tumayaua's
114 relatives and friends. There was wonderful news about the first
village that we had visited in 1884. The old Indian whom we
at that time had called the "professor" was on his way to the
Paranatinga with a few others! They wanted to pay a new visit
to Antonio and his tribal brothers. Pauhaga, the first Bakaïrí
whom we had greeted on the Batovy on our previous journey,
lived at the moment in Tumayaua's community, and a strange
coincidence thus decreed that we were to see him again likewise
131 in the very first village of the Kulisehu. Were we really on the
103 Kulisehu? Yes, the river was called Kulisehu, Kulisëu, or
Kulihëu, since "h" and "s" are interchangeable in Bakaïrí, and
all the tribes that we were looking for apparently also lived
on its shores.

133 Cachoeiras, however, interrupted the conversation. We
had set out at 12:00; after half an hour there came a low rock-
cachoeira 60 meters long, through which we laboriously wound
our way; then shortly after 1:00 No. 4 of this day's series, where
we had to unload and stop for half an hour. At 2:45 we came
to the fifth and last, which poured over the boulders in a mighty
122 surge. Here, however, the pilot went on strike against going
any farther in our canoe, which was succumbing to acute
dropsy. We took him aboard as a fourth and left the corpse to
its fate. Tumayaua, we had to acknowledge approvingly, had
truly come our way at a good time; it is highly improbable that
we three with our baggage and without knowing the way would
have reached the village through the final cachoeiras in the
miserable canoe that could no longer carry the single Indian.
Certainly we would not have reached this goal today. At 3:15
we landed on the left bank; we were in the "harbor."

/53 cont./

122 Who was more pleased, Tumayaua, who hurried on ahead in order to announce us and rapidly disappeared from view, or [487] we ourselves, is difficult to say. We trudged behind one another along the narrow path in the terrain cleared by burning, stepped [361] into the forest after a few minutes, heard loud shouting and /54/ [342] a confusion of calls, and a few hundred feet farther, after we had crossed a crystal-clear brook on a tree trunk serving as a bridge, we came in sight of three beehive-like huts which had • 609 an open space between them. Awaiting us there, with Tumayaua enthusiastically gesticulating at the head, was a naked, brown band of men and, in the rear guard, of women and children, all gathered in a tight group and half embarrassed, half joyful, [576] but in any case most surprised. The men stepped toward us, stretching out the right hand, and said "ámа = "you," "that is you," or "ámа kχaráiba" = "you, the Karaibe /Carib/."

829 Not they, but we are the "Karaiben" in their eyes, and I, who among us speak of the Karaiben tribe of the Bakaïrí, was called there the "píma kχaráiba," the chief of the Karaiben.

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Chapter V.

Bakaïrí Idyl.

I.

Information about Kulisehu and Kuluëne. Antonio and Carlos back. A part of the world in which there is no laughing. Village layout. Introduction of the persons. My flute-house. In Paleko's house. Hospitality. Bean-cooking and dance songs. External appearance of the Indians. Nakedness and feeling of modesty. Eating and feeling of modesty. Tobacco club. Pantomime: river journey, days' journeys, tribes, work with the stone ax. Presentation of "mäh" and "wauwau." Tobacco planting. Fishing in the lagoon. Canoe-building.

Bacairi SP7
Yaruma SP25
Waura SP18
Trumai SP23

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[562]

pleased. The women were as outspoken as the men, but it was noticed that the younger women kept behind the older, peering over their shoulders, a custom that was observed among the Bororo and the Bakairi also.

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Propelled by the outboard motor we covered a great distance, until late in the afternoon three canoes were capsized by one of the men who lost his head. This occurred in one of the deepest pools in the river, and all our efforts to recover the canoes failed. Making an inventory of our resources we found that all of our dried meat was lost, most of the sugar, a good portion of the salt, beans, rice, and farina. For this last we were not concerned, for we could buy it from the Indians. More serious was the loss of most of the ammunition, some rifles, revolvers, knives, over half of our trade goods, including most of the hardware, the cameras, anthropometric instruments, Schick and Dick Test material, blood grouping sera, and all of my notes and specimens. We had lost enough beans and rice to last us some four weeks with care, and a sufficient quantity of coffee. I decided to go on anyway, but as a matter of fact we were not able to move in any direction, since the few small canoes would not carry all of the personnel.

On the second day after this event a Mehinaku appeared in a canoe with his wife and two children. Understanding our plight, he paddled to his people further down stream and the next day returned with men and canoes, having traveled day and night to reach us quickly. In the meantime the plane had flown by on its way to the meeting place, without having seen our smoke signals.

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Paddling all day and a good portion of the night, we arrived at the Mehinaku port of a village on the right bank, in the process of being built. Farina and biiju were given us and we found the people delighted and charming hosts. Putting up our hammocks under the trees, some of us retired, but the Bakairi, though tired, sat up most of the night conversing with the Mehinaku, though each other's language was mutually unintelligible.

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On the opposite bank to the port of the Mehinaku, we found a group of about twenty-five Trumai men and women. They had no canoes, but the Mehinaku ferried them across. They were exceptionally small, being both short and thin, in contrast with other peoples that were met, but always appeared to be well nourished. In the morning, when we

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648 kinsmen. One of my Bakairi was treated as a headman, loaded with
[609] presents and made to lead a dance, taking the place of the master of ceremonies, by these people.

The Mehinaku were in fear of all the tribes but the Aura and Yawalapiti, who are also Arawaks. The Kamayula and especially the Kuikutl were feared by all.

Y
123 In our contact with these tribes, the fears of the Bakairi and the
648 Mehinaku seemed to be somewhat justified, though at no time did we
439 clash with any group. Disputes sometimes arose, springing from the
177 difficulty of making our mutual requests understood, but we were able to settle everything amicably. At one time we were warned that the Kamayala were lying in wait for us, having resented our failure to visit their village, which was due to my inability to walk at the time. However, on passing the place where they were supposed to be in ambush, we were not molested. We were told that, having waited for us several days, their food supplies had been exhausted, and that they had gone to their village for food. The Kuikutl were a little troublesome, being somewhat arrogant, yet several of their men performed excellent and quiet service, for the axes and knives that were given them. All of the tribes met have been very little affected by the outside world; in fact, the only articles that we saw not of their own manufacture were a few nails which had been converted into arrow points. Thus, in our dealings with them we had to depend entirely on trade goods. Knives were wanted and prized by all, but axes were not wanted. Fish hooks of all sizes, and fishing lines were wanted and given to everyone. Clothing was wanted as a protection from the insects, but we were not supplied with it. Necklaces came next in importance as trade goods. Other objects were taken, but not with the same enthusiasm as the ones mentioned.

Y
171 In the region under discussion, three of the most widely disseminated
105 linguistic stocks are represented, and yet no appreciable differences in their material culture were discovered in the field. An examination of the collections that have been brought back has resulted in verifying the first impression.

All are a fishing people, and the methods employed are common to all; manioc is the other food staple, and the associated traits in the cultivation and preparation of it are found in every village; the houses are constructed in the same manner; the bows and arrows used are